THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

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The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

DANDAKARANYA.

By K. S. Ramaswami Sastri, B.A., B.L.

Here shone the forest where His lotus feet
Did wander far and wide o'er stone and thorn
To us her Dharma's shining golden morn
Where Sin had ruled the world from iron seat.
Sri Rama God Incarnate, and the sweet
True Sita fair, and Lakshman pledged and sworn
To daily vigil glad from night to morn—
With grace my yearning inner vision greet.
Though in thy place great toiling towns have grown
Where men with restless hearts and joyless eyes
Have pelf and power and fame their godlets made
And find relief in war from daily groan,
Faint echoes of thy days bring paradise
When War served Righteousness and Love ruled Trade.

The Hindu Message

THURSDAY EVENING 28, NOV., 1918.

The Proposed Madura Inquiry.

We have hitherto refrained, and on purpose, from making any comments on the disturbance in Madura and the incidents that happened in connection with it. After perusing Mr. Paddison's reports to Government and the Hon'ble Mr. Davidson's speeches on behalf of the Government in the Madras Legislative Council, we are fully convinced that a case for a public inquiry by a competent judicial officer has been fully made out. It may be that at present we have not yet been able to pitch on any person who can be reasonably suspected, or accused, of firing the fatal shot. But this cannot be made a reason for not making such an inquiry. The inquiry should be made, *firstly*, because *all* the evidence available has not been put *publicly* before Mr. Paddison at the enquiry conducted by him. *Secondly*, though Mr. Paddison is a highly respected officer and has made a careful and searching inquiry, his conclusions are weakened by assumptions which cannot be accepted without being sifted. One of such assumptions is that "this was not an accidental shot which went off by accident while a man was loading and killed a constable whereupon all the other men thinking that the order to fire had been given fired also." It is not stated that the constables who fired made any such statement, and we do not see why they should not be examined and cross-examined *publicly*, so as to give them an opportunity of stating what they actually did or intended to do. Mr. Paddison himself says that there was "practically no cross examination of any of the witnesses." Further, in his speech in the Legislative Council, the Hon'ble Mr. Davidson said that "so far as the police people were concerned, there was the question of self-defence." If the police fired in self defence, then the theory that "an accidental shot went off while a man was loading and killed a constable" must be abandoned. *Thirdly*, if Mr. Paddison was not able to "get any independent evidence though (he) endeavoured to do so," it should not be assumed that a judicial officer from another District absolutely unconnected with the proceedings adopted by the Government officers concerned in dealing with the disturbances would not be able to secure such evidence when the public are convinced that a conclusion which they can accept as valuable would be reached, and that in accordance with the accepted rules and formalities of a proper public enquiry.

We will now deal with the arguments advanced against the enquiry by the Hon'ble Mr. Davidson in his speech on behalf of the Government. *First*, he says that "another inquiry would not contribute to the public peace in the locality." In one of his reports, Mr. Paddison says:—"A great majority in the crowd are not interested in the case in any way. They (the weavers) said they came to it as a sort of tamasha. However, undoubtedly, a certain percentage came there to make trouble." This shows that the Hon'ble Mr. Davidson's statement that a further enquiry "would not contribute to the

public peace" is unfounded. The Indian public are generally peaceful, and do not wish to interfere in public matters. The few—rather, "a certain percentage," to use Mr. Paddison's words—who "give trouble" are such persons as those who wantonly threw stones on the occasion of this disturbance in Madura. They are simply foolish persons—usually boys or ignorant imbeciles—who are of no account and who have not the least idea of what is meant by "public peace" or "making trouble." It is strange, indeed, that we should be told that the policemen in an Indian town took fright at the mere pelting of stones from an unknown quarter or quarters in a big crowd. It is certainly strange to be told that Indian policemen would fire at a crowd simply because they got excited by the pelting of stones, or that they fired because one policeman, while loading his musket, sent off an accidental shot. The pelting of stones where a crowd assembles or even a procession passes by is a very common incident of daily life in India, and it usually ceases as soon as respectable persons utter words of protest and remonstrance. To argue that a crowd is excited, or disorderly, or riotous, simply because there is a pelting of stones by a few persons out of wantonness or idiotic imbecility cannot be easily accepted by Indians at least, for we know our countrymen and their impulses well. There is absolutely no justification for the statement that, if an inquiry is instituted, there would be danger to the public peace in Madura. *Secondly*, The Hon'ble Mr. Davidson says;—"Another inquiry was opposed to the principle of policy." This is a vague statement. and carries no definite idea to the mind. Mr. Davidson justifies it by saying that "the Government had done what best they could in the matter." We have already explained why the entire public in this Presidency are of a contrary opinion. The fact that this is the trend of public opinion even in remote places in this Presidency was fully brought about in the debate in the Legislative Council, and this is certainly an occasion, if ever there was one, in which Government should satisfy enlightened public opinion,—opinion, too, which is almost entirely unanimous. This, we think, is a test case showing how, in a democratic age, the Indian bureaucracy places itself against the trend of public opinion and public sentiment and has, therefore, become an anachronism which unnecessarily encumbers the ground and operates as a bar to public progress and public tranquillity. *Thirdly*, the Hon'ble Mr. Davidson speaks of "the absence of any definite and clear idea as to who was the accused." To this the reply is that, if an enquiry of the kind now demanded were made, there is every likelihood of obtaining such a "definite and clear idea."

So long as the Government is made to believe that it "has done its best," the present public dissatisfaction will remain. Government seems to have no clear idea of the feeling of the public in regard to this matter. There is an idea abroad throughout the land that the Indian people do not enjoy all the recognised rights of British subjects, and that the Government is not dissatisfied, as it ought to be, that such is the case: This idea found expression at the special session of Congress recently held in the resolution which formulated a demand

for a "declaration of rights" for the Indian people. Nothing can be more unsatisfactory than that the Indian people should, even after the part they have played in the shielding of the Empire of Great Britain against its determined and implacable foes, still be asking for the elementary rights of ordinary citizenship. Some Hon'ble Members of the Madras Legislature pleaded for the enquiry on the mere ground of expediency or simply because that "it would do no harm." We think that this kind of trifling with Government or with public interests will never do. In our view, the country demands an inquiry, and Government ought to satisfy it as the demand is based on considerations of necessity and justice.

India, The War, and Nairism.

On the 1st November last, Reuter telegraphed to the Indian press:—"India's share in bringing about the surrender of Turkey is fully recognised here. For example, the *Daily Chronicle* says:—"We ought not to forget the very great part which India played in this achievement. It would be hardly too much to say of the later stages that British India has conquered Turkey. On the 2nd, too, Reuter wired that Lord Burnham, presiding at the reception of the Indian editors by the Empire Press Union, said:—"The fact that Turkey was out of the war was very largely due to the magnificent qualities shown by the Indian army in the field. India's comradeship in this war of ideals must have a profound effect upon her future relations with the rest of the Empire." The Empire is, also, fully aware of the glory earned by the valiant Indian forces fighting against German troops and carrying terror among them at the Western front. But political memories are usually short, especially in an age crowded with great events and full of the hurry of life. If we fail to avail ourselves of this opening of the heart of England and the Dominions and to press our claims for freedom and responsible government in this nick of time, we shall have only ourselves to blame.

What is most wanted in the country is the large-hearted enthusiasm that comes from unity of purpose. All petty aims must be discarded, all obsequiousness and servility must be left behind, for ever,—if we are to win our place among the self-respecting and self-governing communities of the Empire. Political unity must become a passion with all educated men, patriotism a religion. Till very recently, the Hindu Community believed itself—as it indeed was—a homogeneous community, and did not want sectional representation. But Nairism has come into South India as a disturbing force making for a degrading and unprogressive spirit of disunion and caste jealousy. It has scattered for ever the Hindu homogeneity of ages and has made the Hindu Community the laughing-stock of the world. What is worse, it has made a portion of the Hindu Community a willing and subservient slave to the selfish designs and aims of the bureaucracy which is now in power in India and which is making frantic efforts to prevent its threatened loss or decline of power under the coming reform of government. Though only a very small part of the non-Brahmin Communities or castes follow the leadership of Dr. Nair and Rao Bahadur

Theagaraja Chetty, a consciousness of division of interest has been created among numbers of educated men within these two years. For what gain has this mischief been done ?

Rao Bahadur Theagaraja Chetty, speaking at a Madras meeting a few months back, proclaimed that he had made the wonderful achievement of "smashing the political domination of the Brahmins." His idea seems to be that the holding of a number of appointments in the Government service constitutes "political domination." In our view, nothing has brought about the deterioration of the Brahmins in self-respect so much as the business of quill-driving and the position of subordination to the head of an office, especially under a representative of the heaven-born Civil Service. Nothing, in our view, can be more senseless than to speak of the Brahmins or others as possessing, in the present circumstances of the country the remotest chance of securing anything at all resembling real "political domination." Political power and domination are obtained only as the result of self-sacrificing devotion to principles and the devising and working of institutions which are calculated to advance popular ideals and public welfare. The Brahmins disdained, under the Hindu rulers of the past, to draw monthly pay and work in public offices. But they directed the policies of those rulers as ministers, and they also laid down the law in accordance with the injunctions of the Rishis who revealed the Dharma. It was then that they can be said to have exercised "political domination." When the ancient days of Hindu supremacy passed, the Brahmins lost what political power they possessed. After the establishment and growth of the British system of education and the acceptance by the people of India (including the Brahmins) of the political ideas and institutions of the West as the best of all under their present conditions, it is absurd to say that the Brahmins have enjoyed any kind of political influence or prestige in the land. For some time after the establishment of British rule, they continued, as they had been for ages previously, a class devoted to religion, law, and philosophic enquiry, but they became poor and resourceless for want of patrons like their old Hindu chiefs and Kings. Hence, when the British government introduced the present system of English education and placed before them the opportunities of making a living by the holding of appointments in the service of the state, they availed themselves of both. But, though individuals have acquired wealth as Vakils or big officials, many Brahmin families have become ruined by the loss of their ancestral property as small landowners which their traditional learning and piety had gained for them by the encouragement and patronage they received under the old Hindu Kings. From what we have said so far, it will be easy to see that the Brahmins of today have neither political power—for political power in India is wielded by the bureaucracy—nor excepting a few Vakils or big officials, any wealth worth speaking of. Both Brahmins and non-Brahmins have equally no political power, and both are generally poor and eke out a hand-to-mouth existence.

The leading Anglo-Indian organ in this Presidency, *The Madras Mail*, has indulged in much rejoicing at

what it calls "the recent developments which have resulted in a cleavage of the Indian body politic and the formation of three parties". Besides the Congress and the Secessionists, he mentions "the party of the Right or the Conservatives, composed of the European and Anglo-Indian communities, the non-Brahmins, and most of the so called 'backward' classes and minorities." As regards the non-Brahmins, only a microscopic minority of the Hindus have any sympathy for the political creed with which Dr. Nair and others have associated themselves as leaders, though it may, if it is allowed to develop itself, lead, in the long run, to religious and social disruption. The 'backward' classes, or *depressed* classes as they are often called, cannot stand in the way of the political advancement of a country in which they form a small fraction of the population. Moreover, their, emancipation and elevation is a question of time Much will depend on their own efforts and their own leaders, as we see from the rapid march of the Tiyas along the path of improvement. It must, also, be remembered that the new Indian democracy of the future will be able to do a good deal more for their progress and prosperity than the bureaucracy now in power. They owe their present awakening to the efforts of more than one missionary agency from abroad and to the reaction caused in Hindu society by those efforts than to any concern and interest felt for them by the bureaucracy now in power. We think also that our Anglo-Indian contemporary has included them in the party of the Right, purely out of regard for what is known as political tactics. For, the very mention of a concern for the backward or depressed classes smacks of philanthropy, raises the party which professes to feel it above the category of ordinary mortals, and secures to its representations a claim on the respectful attention of the authorities in the land. For these reasons we are quite certain that no one who is impartially minded will be misled by the inclusion of the non-Brahmins and depressed classes in the so-called *third party* or the party of the Right. This party is exclusively composed of Europeans and Anglo-Indians and is the party of ascendancy which is mainly composed of individuals who are mere birds of passage and look upon the land they live in as a mere field for exploration and exploitation. They have no permanent stake in the land, and they only play their part in fruitless attempts to set back the clock of progress. They played a similar part during a time of transition like this in Canada, and then they ceased to have any importance in the living world. Here, too, they will share a like fate and fortune, and the bureaucratic government which they wish to continue in India cannot fail to see that its time is up and that a better form of government must take its place.

For India has played, even before this war came on, her part— the best she could—in saving the Empire during the South African crisis. Now again, during this memorable crisis which, in our view, is the most fateful of all in England's glorious history and is sure to make this Empire of hers the one great power on earth for long æons of time at present within human ken,—India has contributed freely to the glories and successes gained thus far over these unspeakable

German hosts. The Empire, as we have said, fully recognises these great services. Now, then, is the time for the Indian nation and people to reap their full reward. If the promoters of Nairism stand in the way, Nairism will doubtless stands condemned in the eyes of all civilised mankind. No party of "Right" or "Conservatives", self-styled, can stand in the way of the winning of right over wrong, of freedom against slavery, of light against darkness. Dr. Nair, too, is a journalist and editor. What a contrast his reception is to that accorded to other Indian editors now the guests of His Imperial Majesty's Ministers! The greatest man of the nineteenth century—the late W. E. Gladstone—once, speaking in the House of Commons, drew a graphic picture of how the great movement of freedom was ever moving onward in all its majesty and might. Of the apostles of Nairism would realise this fact, they would join hands with all who are at this crisis fighting the battle of India's progress in freedom in order that she might take her place on a footing of equality with all true citizens of the Empire. Lord Burnham truly said that "India's comradeship in this war of ideals must have a profound effect upon her future relations with the rest of the Empire." The so-called Moderates, the apostles of Nairism, and the "Conservative gang,"—each and every one of these factions is engaged in the task of glorifying the forces of obscurantism and retrogression against the march of India's glorious sun of progress towards the goal of freedom. Who can resist the resistless effulgence and might of the Light of the East.

Notes and Comments.

The Indian Press delegates now in England have received some lionising and also a certain number of entertainments from men or organisations wielding power in English political life. Still, it is an undoubted fact that the Indian press exercises precious little power over the Indian administration. It certainly has a good deal of influence in forming public opinion, but the bureaucracy which rules is not amenable to the control of public opinion. Hence, public opinion is set at naught and is even treated with contempt, and the Press which helps to form it receives ill-treatment too, of various kinds from various quarters.

* * *

In England, it makes and unmakes Ministers. It is well known that Mr. Lloyd-George owes his present position entirely to the support of the great newspaper proprietor and controller, Lord Northcliffe. Lord Rothermere, brother of Lord Northcliffe, also owns a newspaper. The relations between the Ministry and the brothers are said to be very close and confidential. Both have held public offices, and they have made and unmade important officers of state. Writers in the Press like Mr. A. G. Gardiner have declared that Government by Parliament no longer exists in England but only Government by the Press. The same thing was said in the House of Commons itself by no less a man than Mr. Austen Chamberlain. Even in past days people used to say that the party caucus had usurped the functions of the Parliament, for it was in constant touch with the Cabinet and influenced its policy and its patronage. But, after the war, party feeling and party allegiance have been reduced to insignificance under a Coalition Government. Hence, the Press, as the agency which influences public opinion in favour of, or in opposition, to the measures of Government, has great power and control over the Ministry. But even in ordinary times, the power of the Press is great for the reason that it helps to form the public opinion. As already said, this is true even in India. Still, the

Press exists, we fear, only by the sufferance of Government, often provokes nothing but contempt from it, and is subject to pains and penalties of various kinds. The journalist in India has to live in constant dread of prosecution and persecution, and he is more often to be pitied for undertaking a profession and business so full of difficulties and dangers.

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We are not surprised to hear that there is abroad a new interest in spiritualism. The havoc of war has deprived fathers of their sons, and wives of their husbands. Men and women are anxious to receive tidings of their lost dear ones from the unseen world beyond. So there is a rush for seances in which mediums bring messages from the dead to comfort the living who mourn their loss. Heaven lies open, and all that is wanted is a soverign or guinea or more to obtain a glimpse of it from those who have mastered the science of spiritualism and are able to have a peep into it.

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Christ had himself risen from the dead, and had also raised others. St. Paul, too, had performed a similar feat. Even at the crucifixion, the bodies of several saints had risen and were seen by many people in Jerusalam. The prophet Elijah had restored life to the dead. In the early, Christian Church, there prevailed a widespread belief that the day of judgment was at hand and we think some words of Jesus as recorded in the New Testament justify the entertaining of such a belief and hope. There is nothing, therefore, surprising in the fact that many Christian people in England believe that news can be obtained of the dead from people who can penetrate beyond the veil.

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It is all very well to believe in immortality, and to desire to have news of the dear ones who have departed from us. But would any one like to live for ever? Old men are known to become sick of life, and wish for death. This is because, as age advances physical sufferings and ailments increase. In Hinduism, however, svarga is described in terms which make men hanker after the Elysian life there. Hence, many perform *Yagas* in order to attain to Svarga. Similar is the Mohammedan conception of Paradise. In Hinduism, we have also the lokas of Vishnu, Siva, and Brahma where the life to be lived is purer, and also happy without the grossness attaching to Svarga. Good and pious Hindus, therefore, follow the path of *bhākti* which leads to those worlds. Though no Hindus would like to live for ever in *this* world, they generally like to prepare themselves to deserve the happiness that awaits those who gain the worlds above-mentioned, and thus the conception of the soul's immortality is one not disagreeable to minds brought up in Hindu beliefs and conceptions regarding the future world. The religion of Christ is not so favourably situated in regard to this question, and hence we find that much curiosity is awakened when spiritualistic mediums are brought forward and information is promised regarding the future life of the dear ones who have passed beyond the gate of death. In Hinduism, on the other hand, the Puranas contain ample information regarding the nature of the life in various future worlds and the preparation needed to get to them. Nothing is uncertain or obscure, and so not many will be found among Hindus who will care for the messages to be gained from spiritual seances or even for "rents in the veil of Isis" such as were proclaimed or encouraged in certain well-known quarters in South India a few years back. The numbers of Hindus who give them credence or even care for them are few, and they lose all interest in them after a time.

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In this connection, it is worth while noting that, in Hinduism, religion and life are wedded together in daily and hourly commingling of the most intimate kind—so intimate, indeed, that we fail to realise that there is a distinction between them. The love of God brings in self-cultivation, and both lead to self-mastery. The self-discipline that religion brings us does not make us regard the desires, impulses, and duties that get associated with

us in life as obstacles in our way to spiritual perfection. The Hindu Grihastha has no need to sacrifice anything he loves well within the family or the state, to look upon what he values and holds dear as something to be thrown to the wolves in order that he may grow in the love of God. The true Grihastha who has been all his life a good neighbour, a good friend, a good husband, a good pater familias, and weaves his love of god and his meditations on Him into their proper places in the beautiful framework of his life is certainly one whom Hinduism regards as acceptable to Heaven. Our Isvara is a loving God, not a jealous Being who demands from the Hindu householder a self-immolation which is to result in making him isolated, cynical, and joyless. It is through love—love that fills our own life and the life of all with whom we get associated—that enriches the human mind and fills it with the gladness and beauty that make for unity and peace.

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Look at the Yogi Yajnavalkya, as he is depicted in the great Upanishad called Brihadaranyaka. His relations to his two wives, Maitreyi and Katyayani form an idyllic picture of happiness and full of the charm of homely simplicity and loving harmony. Especially, the kinship of soul with soul exhibited in his relations to Maitreyi is an ideal which is even now, not rare in the Hindu home. No doubt, the time comes or may come when the Hindu of Yajnavalkya's type has to leave all that is joyful and beautiful in life if he means to soar into the *Ananda* which is above the limitations of the life of the world. But this does not mean either that the preparation for it in the life of the Hindu home is full of what is forbiddingly or inhumanly ascetic, or that the meditative life which is to absorb the last stage of the Hindu's career in the world as a Sannyasi is such as to prevent him from the possibility of rendering loving service to those kindred spirits among men who wish to tread the path which is to lead to spiritual perfection. The Indian idea of renunciation is nothing like what the modern mind conceives it. The Hindu householder does not renounce his home even as the Kaiser renounces his throne after making his country and the world a veritable den of lasting hatred and misery. The perfection of joy and peace which the Hindu Sannyasin's life presents is exemplified in such celebrities of a not remote past as Sadasiva-Brahmendra, and in the lives of contemporaries who have only recently passed away like Bhaskarananda of Benares or Sri Ramakrishna Paramahamsa. Theirs is the love which is the perfect fruit of knowledge,—of knowledge which sweetly harmonises with the joy of courage and of hope and continues to pour that joy into every human life to which is accorded the blessing of coming into contact with it.

The Montagu-Chelmsford Reform Scheme and Indian Nationhood.

(BY PRAMATHA NATH BOSE.)

"We believe profoundly," say the illustrious authors, that the time has now come when the sheltered existence which we have given India cannot be prolonged without damage to her national life; that we have a richer gift for her people than any that we have yet bestowed on them; that nationhood within the Empire represents something better than anything India has hitherto attained; that the placid, pathetic contentment of the masses is not the soil on which such Indian nationhood will grow, and in deliberately disturbing it we are working for her highest hood.

145. If then our faith is right, what are the conditions of success? Obviously there is much to change. The habits of generations have to be softened if not overcome; we have to call forth capacity and self-reliance in place of helplessness; nationhood in place of caste or communal feeling.

That the sheltered existence has been highly detrimental not only to national, but to all life is unquestionable; and the present helplessness of our people is as unquestionably pathetic. But there is hardly any doubt that the main reason of this helplessness is the extinction, under British Rule, of the village self-government which they had enjoyed for untold centuries, and which

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had been maintained even by the worst despots, Hindu or Mahomedan. Village Self-government was the principal institution which kept up the vitality of the people and made them self-reliant and, in a large measure, independent of the central government. The villagers settled their disputes through the Panchayets, and managed their police, education, sanitation etc. Under British Rule over-centralisation has led to rigid autocracy and consequent diminution of the spirit of self-help. As Mr. R. H. Elliott observes (*Fraser's Magazine*, April, 1872), "in former times there existed in India reigning powers that lived on the resources of the people, but...the internal management of affairs was left to the village communities, and the people had the power of modifying their customs in accordance with what seemed to them to be expedient. Now this power we have entirely taken away from them, and not only have we done this but we thrust our meddling nose into all the details of life, and refine here and reform there, and always it must be remembered, with increased and unceasing taxation,......and we need hardly add that the results of this entire deprivation of free action are altogether deadly and destructive to the very existence of the most valuable powers of man."

One would have thought that the first step towards the revival of the spirit of self-reliance would be the restoration of the Village Self-government. Government recognises its importance, but, as I have shewn elsewhere,* the way in which it proposes to re-establish it is not only not likely to do much good, but, on the contrary, is likely to do much harm.

The authors wish to call forth "nationhood in place of caste or communal feeling." The implication is that the Indians hitherto have not been a nation and have been actuated solely by caste or communal feeling. It is far from correct. That the Hindus have for thousands of years been a nation is a well-known fact of history. Apart from the geographical unity of their country—one of the most important factors of nationhood—which is daily brought to the recollection of large numbers of them when performing their ablutions,‡ they are held together by various practices and sentiments and ideals which are common to them all. They all visit the same places of pilgrimage scattered all over the country from Hardwar to Rameswara, and have numerous traditions and festivals which are common to them. The reverence which is paid to their great men like Sankaràcharya, Chaitanya and and Kabir is not confined within any particular province. The Ràmàyana and the Mahàbharata are as popular in Northern as in Southern India; and the Bhàgavatgita is studied with equal eagerness by the cultured all over the country. However diverse and multitudinous the sects, the Vedantist creed forms the foundation of them all and unites them; and sects apparently antagonistic have existed in India without giving rise to anything like the intensity of persecution which the Jews in Europe have suffered at the hands of the Christians, and the different sects of Christianity—Catholics, Covenanters, Puritans, Huguenots. Lutherans etc.—have suffered at the hands of one another.

The nationhood of the Hindus though based upon geographical and cultural unity was not without political significance. Moslem aggression was resisted bravely though unsuccessfully; and the oppressive enactments of despotic sovereigns were often strongly opposed by all classes of the Hindus. The tyrant Aurangzeb forbade the Hindus to ride in palanquins without permission, and called upon them to pay heavier taxes than the Mahomedans. But the opposition which such measures evoked shook the foundations of the empire which had been built up by the enlightened and tolerant policy of his predecessors and ultimately destroyed it. The Hindus all round Delhi assembled in vast numbers to pray for the recall of the Jezia. But the Emperor would not heed their complaints. One day, when he went to public prayer at the great mosque on the Sabbath, a vast multitude of Hindus thronged the road from the palace to the mosque, with the object of seeking relief. All kinds of shopkeepers from the Urdubàzàr and mechanics and workmen

* "The Economic Aspect of the Montagu-Chelmsford Reform Scheme."

‡ The mantra recited by them is: "Hail! O Ganges, Jamuna, Godavari, Sarasvati, Narmada, Sindhu and Kaveri come and approach these waters."

left off work and pressed into the way. "The infidel inhabitants of the city and the country round" says the orthodox Khafi Khan, "made great opposition to the payment of the *Jezia*. There was not a district where the people, with the help of *Faujdars*, did not make disturbances and resistance."

The culture of the Hindus survived the loss of their political independence. It not only presented an impenetrable front of opposition to the disintegrating influences of Mahomedan invasion, but also in course of time captured the Moslem mind and largely influenced Moslem culture and Moslem administration.

Settled in India the Mahomedans by degrees became considerably Hinduised. The zeal for the propagation of Islam abated. The blind bigotry of the Moslem was gradually tempered by the philosophic culture of the Hindu, and Hindu influence on the religion and government of the Moslem gradually became more and more marked. Mahomedanism also influenced the Hindus as is evidenced by the remarkable anticaste movements carried on by reformers like Ramananda, Chaitanya, Kabir and Nanak.

"The brightest period of the Mahomedan Empire was unquestionably the period between the accession of Akbar and the deposition of Shah Jehan, and it was during that period that the Hindu influence was the strongest. Akbar and his most cultured Mahomedan courtiers—the brothers Faizi and Abul Fazl,—were greatly under Hindu influence. Abul Fazl, in fact, was held by some of his contemporaries to to be a Hindu. Akbar held the Hindu belief that it was wrong to kill cows and interdicted the use of beef*. Two of Akbar's wives were Hindus; and Jehangir had ten wives, of whom no less than six were of Hindu descent. Shah Jehan was the offspring of one of these. He had more of Hindu than of Mahomedan blood in him. It is said of Akbar that from his youth he was accustomed to perform the *Hom* (a Hindu ceremony) from his affection towards the Hindu princesses of his harem. These princesses gained so great an ascendency over him, that he foreswore not only beef, but also garlic, onions and the wearing of a beard. "He had also introduced," says the orthodox Badaoni "though modified by his peculiar views, Hindu customs and heresies into the court assemblies, and introduces them still in order to please and gain the good-will of the Hindus."

The pro-Hindu policy of Akbar was continued by Jehangir and Shah Jehan. The contest between Dara and Aurangzeb was realy a contest between enlightenment and bigotry, between a pro-Hindu and an anti-Hindu policy. Dara belonged to the school of Akbar. He wrote a book attempting to reconcile the Hindu and Mahomedan doctrines. He had translation made of fifty *Upanishads* into Persian. Like Akbar, he was considered an apostate. He is said to have been constantly in the society of Brahman, Jogis and Sanyasis, and to have considered the Vedas as the word of the God. Instead of the Mahomedan, he adopted the Hindu name (*Prabhu*) for God, and had it engraved in Hindi upon rings: 'It became manifest,' says the author of Alamgir-nama, 'that if Dara Suko obtained the throne and established his power, the foundation of the faith would be in danger. Aurangazeb was a bigot such as orthodox Mahomedans had long been looking for; they advocated his cause, as the Hindus did that of his elder brother. The cause of orthodox Islam triumphed. But the triumph was only temporary ending with the reign of Aurangazeb.

The Hindus did not sink into political nonentity even in those parts which directly owned Mohamedan sway. They were admitted into situations of trust and responsibility. They commanded armies, governed kingdoms, and acted as ministers under Mahomedan kings."*

The cultural assimilation of the Mahomedans with the Hindus, led to the establishment of concord between them to a considerable extent, and they gradually came near forming one nation. On one memorable occasion they acted as such. Such a high authority as Lord Canning testified to the fact that the Sepoy War was not a mere military mutiny, but that behind it there were political motives.

(*To be continued.*)

* The Emperor Nasiruddin forbade the killing of oxen. Ferishta speaks of him as practising idolatry like the Hindus, so that the Koran was occasionally placed as a stool and sat upon.

* "Epochs of civilization," pp. 77-79.

The Three Ds.

[BY K. S. RAMASWAMI SASTRI B.A., B.L.]

A famous passage in the Upanishads *Viz* तदेतदेवैषा दैवी वागनुवदति स्तनयित्नुर्दद इति दाम्य दत्त दयध्वम् । tells us what are the qualities which enable us to realise the Highest and thereby attain the real glory and joy of life. It means: "This is what the Heavenly Voice thunders forth, Da, Da, Da, *viz.* attain self-control, attain renunciation, attain compassion." I shall deal here with the import of this passage in the light of our great philosophical and religious ideas. I have taken this passage specially because it combines beauty and brevity and can be easily remembered by us and applied to life in all its fullness. The first of the three words contained in this famous passage is

Dama. Dama means the control of the mind and the senses. Ordinarily *Dama* is used in our religious books to indicate the control of the senses and *Sama* is used to indicate the control of the mind. In the above said passages however, *Dama* is obviously used to include both forms of control. In India the spiritual ideal is kept in due harmony with the ideal of legitimate worldly enjoyment, and is followed and glorified not because the repression of the senses is an end in itself, but because it is the only gate through which we can attain "the unshadowed light and the untainted bliss" of God. Our conception of the senses is different from the Western conception and must never be forgotten by us if we are to realise the fulness of the Indian thought about the matter. We regard the senses as the instruments given by God for rising through them into the life beyond the senses. From the point of view of the Absolute however, the knowledge acquired through the senses is only a process of the refraction of the white light of the Absolute through the prism of Maya. We regard the senses as presided over by certain deities whose propitiousness depends upon our purity and *Dharmic* life. The inter-relations of the body, the senses, the mind, and the soul are admirably brought out in a famous passage in the *Katha-Upanishad*. Such being our lofty conception of the senses, we can well realise the importance of *Dama*. The means to attain it are a life of loyalty to Dharma, worship and meditation, concentration, and a general spirit of reposefulness and peace (*santi*). Our lower tendencies have to be turned back and overcome by intensifying our higher tendencies and by seeking the guidance of good men and the grace of the Lord. Realising as we do that the senses and the mind are the God-given means of rising to the life beyond the senses, it is no wonder that the spiritual science of India has given such a prominent place in its scheme of life to Dama as the steady guidance and control of the senses.

It is only the man that has attained *Dama* that will be really fit for *Dana* (giving in a glad spirit of renunciation). The man of desires will not give gladly or will give, if at all, only out of a desire for fame and glory. Our holy books ask us to give in gladness and abundance because we must regard those who seek our help or hospitality as gods and the act of giving is an act of worship of the Lord and an act of obedience to His Commandments. The spirit of the gift is of even greater importance than the gift. This spirt of loving charity has been one of the distinguishing traits of the Hindu race like the spirit of devout worship of God. Further, the maintenance of our traits of charity and devotion is the sole means of preserving national unity, The attempt to achieve unity by a careful balancing of conflicting interests is like making a pyramid stand on its head. Which is the better method—intensifying conflicting interests and then trying to achieve rest by a balanced conflict of forces or minimising conflict and building up the sense of unity from within—from the heart? The growing spirit of disunion has to be checked. It is the result of an economic malady and a spiritual malady. If you try to heel the economic malady by political and social and industrial work, it will not by itself bring about union and the efficiency born of union so long as the spiritual malady is there. It is by, and only by, our preserving our Dharmic life and Dama and attaining to the blessedness of *Dana* or the giving of ourselves in a proper spirit of renunciation that we can attain to real and lasting unity.

We have to rise finally through *Dama* and *Dana* to *Daya* (love and compassion). We find the fulfilment of ourselves in love, for God is Love and Love is God. In the Lalita Sahasranama the *Devi* is called प्रेमरूपा (She whose Form is Love). The man who has not attained the control of the senses by Dharmic life and the spirit of Dana or renunciation will be usually found to be a hypocrite when he holds forth about compassion and love. It is on the altar of the heart washed pure by the Ganga of self-control and decked with the flowers of renunciation that the sacred lamp of love will shine with a steady light and dispel the

Our Present Situation, Social and Religious

BY

G. Ramachandra Aiyar B.A., B.L.

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darkness of our lives. The Yoga sutras describe that the ideal of *Ahimsa* is realised only when the man so radiates love from him that natural enemies lose their enmity through the magnetism of his love and tenderness. *Daya* embraces the whole of creation and not merely the kingdom of man in a passion of love and tenderness. Our Beloved Lord Sri Krishna has summed up the ideal forms in the beautiful and gracious last stanza in chapter XI of the Gita.

मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

(He who does work for attaining My grace and for My sake, who regards me as the Highest to be attained, who is devoted to me, who is unattached to the objects of desire, and who has no hatred for any one in the world—he attains Me.)

Such is the significance of this great passage in our holy books. Its application to the conditions of life in modern India is quite clear on a moment's reflection. Our individual and social miseries, the ravages of famine and disease, and the more dreadful ravages of disunion and hate are due to our ignorance of these three Ds. In fact we are getting more and more attached to another triad of Ds—Drink, Dice, and Dancers. Social service of the older and the newer types has to be preserved and perfected. Now-a-days social service of the older type has been killed by neglect and social service of the newer type is more skilled in self-advertisement and conference-holding than in self-forgetfulness and self-sacrifice and steady unostentatious work. Our body is depleted of energy by our loss of Dharmic life and of *Dama*; our society is depleted of manhood by unfaith and by conversion to alien faiths through loss of the spirit of devotion and *Dana*; and our souls are depleted of their true blessedness by the loss of our spirit of *Daya*. Our lives should be made strong and pure and happy by *Dharma* and *Dama*. Our society must be rendered strong and united and happy by Devotion and *Dana*. Our souls have to reattain blessedness by acquisition of *Daya*. Now-a-days we ill-treat the indigent and ridicule the *sanyasins*. So beggars have been degraded into thieves and *sanyasins* have ceased to be. If there is not a general spirit of *Dama* in individuals as the root, could there be the golden fruit of true *sanyasa*? Certainly not. We want a poor law for shutting up our beggars so that they may not offend our eyes. You may have any suitable modern organisations you like if they will not impoverish your souls. Do not encourage the *profession* of begging. But in the case of helpless and the infirm, the workless and the Sadhus, do not shut them in public asylums but receive them into the God-given asylum of your hearts. How can you preserve the sweetness of love and service and renunciation there if you give them law but not love? We must educate our Sadhus so that they may as once before carry the message of the scriptures in popular songs, in simple words, and above all in their very looks and their very life. They will educate the masses more easily and better than under the legislative schemes of free and compulsory education which are as futile as they are costly. Remember the three golden keys that open the three doors which lead from one into another and finally into the innermost shrine of God-love and God-realisation.—*Dama*, *Dana*, and *Daya*.

In this connection we must not forget that in the sixteenth chapter of the Gita the Lord has given us these three precious words as forming the most important of the elements of the Heavenly Treasure (Daivi Sampat). The verses are as follow and should be engraved in letters of gold on the tablets of our hearts.

अभयं सत्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥

HINDU MESSAGE

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A Note on the War.

(BY B. RAMESVARA IYAH B A)

The terrible war which wrought such havoc for a period of 4 years, 3 months and 10 days has happily terminated. These four long years passed as four yugas of intense agony to the natives of the earth. The immediate and visible cause of this victory was the persevering efforts of the Allies assisted by the American armies which at last have forced the Kaiser to abdicate his kingdom and flee to a foreign state as a refugee. But to the Vedantin who looks beyond the surface of things and tries to find out the deeper and remoter causes it is plain that the earth hunger and reckless cupidity of the western nations whose ideals of material civilisation untempered by the eternal and stern realities of life as propounded by our Vedantic seers and sages, was the real cause of this war. In other words the transgression of Dharma could not but bring about its retribution in this terrible form, and I for one am terribly reminded of the saying of the Lord in the Gita "मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन्" "These Kurus have already been killed by me; O Arjuna be thou but the immediate cause." The Lord declared that He Himself had (invisibly) ordained the destruction of the enemies (evidently as a punishment for their transgression of the eternal laws of Dharma). Arjuna the fighter and slayer of the enemy was only the visible cause. Arjuna may be compared to a spark of fire thrown accidently into a gun-powder magazine resulting in a terrific explosion. The transgression of the laws of Dharma by the enemy may be compared to the nature of the combustible ingredients contained in the powder itself. It seems to me that this Vedantic truth has been bitterly brought home to all the nations of the world in general, and to the belligerent powers in particular, as the prime lesson of the war. The Biblical saying "Righteousness exalteth a nation" points to the same eternal truth, and statesmen of ripe intellect and experience like Asquith, Lloyd George and Woodrow Wilson have reiterated it in their speeches:

An attempt is being made by all the civilised leading powers of the world to concert measurers which will have the effect of rendering a repetition of such a war impossible in the future, A League of nations is proposed to be established to form a sort of supreme tribunal and arbitrator of the disputes of nations. So far as human intelligence goes, the attempt is a laudable one carrying with it the best wishes of every right-thinking man for its success. But a Vedantin can only say that its success can be ensured only to the extent to which the different nations forming the league are prepared in their own lives to act up to the eternal Laws of Dharma. If they expect that other nations should respect their independence of thought and action and the desire to conserve and develop liberal popular institutions, they in their turn must bear a similar sympathetic attitude towards the progress of other nations who are equally desirous of maintaining their own self-respect and dignity. "आत्मवत्सर्वभूतानि यः पश्यति स पश्यति" "He sees really who sees others as himself" is an important Vedantic truth which is implied in the Biblical saying "Love they neighbour as thyself." The realisation of this truth coupled with the realisation of the insufficiency of mere material wealth and civilisation to make for man's real happiness here and hereafter, constitute a *sinequa non* for the achievement of success in any attempt to bring about lasting peace, and I can only offer my fervent prayer to the great Creater, Preserver and Destroyer to bless the great statesmen who are going to concert measures to bring about a lasting peace with the requisite Viveka and Vairagya so that they may succeed in formulating a scheme which, freed from racial prejudice and national bias, will be in strict conformity with the eternal laws of Dharma.

Olla Podrida.

A few days ago, before the news of the German capitulation was flashed over the world by wire and by wireless, Davis, an American Dentist, gave us two illuminating truths about the Germans. He said that they were eating awful black bread with goose grease. This explains their mental condition. Especially the goose grease has been the all-sufficient and all-

efficient cause. He said also that they were very thin, quite different from the well fed well-groomed people who made the world poor to make themselves rich and who starved the world to gorge themselves. It seems that their clothes are hanging loose about them now. Time's revenges are sure though slow.

* * *

India has had fine doings of late. The Theosophical Society has finished 43 years of life and celebrated the Founder's day a few days ago. There is a tremendous power of inventiveness nowadays in India. The inventiveness takes the form of finding ever-new and ever-increasing opportunities to spout on public platforms, and deluge the world with high-sounding talk. Mrs. A. B. made three valuable statements.

I. The Elder Brothers of humanity have been at the back of the wars of the world.

Query. Who are these Elder Brothers? Are they to be Elder Brothers for ever and prevent the Younger Brothers from having a chance in the shaping of the world?

II. "The Russian woman whom the world was not worthy to receive."

Query. What has suddenly gone wrong with the world which was at one time fit to receive the Incarnations of God, and great saints and sages and seers and prophets and now seems to have become unworthy to receive "the Russian woman."?

III. Narada has inspired the present war.

Query. Since when has Narada given up his purity and piety and healing power of love and saving power of song?

* * *

The Depressed Classes Mission also celebrated its anniversary on the same day. Anniversaries anniversaries, anniversaries everywhere! The poor daily visitor—*viz.*, the day—is uncared for. Nothing is done to make him happy by getting from him his precious dower of service and love for the millions. But the pompous humbug who is an annual visitor—*viz.*, the anniversary carries off all the honours and enslaves all imaginations.

* * *

A few days ago, when announcing Mrs. A. B.'s candidature for Parliament, there is a cryptic sentence in *New India.* "The money has been found." May we know to what extent candidature there is a costly affair? "Every door is barred with gold and opens but to golden keys." Is it so?

* * *

At Trichinopoly the scouts displayed (what ?) a few days ago. They built bridges on bare ground, rescued people from sham fires, turned thieves into scouts and achieved signal (or signalling is it ?) triumphs. The scouting principles are good but the scouts of today use scouting as a herald of social reform and a camp follower of the political campaign.

* * *

But I have put off to the last the news that must have been given first and foremost. I beg pardon for this. At Triplicane there is to be great inter-caste marriage. Nowadays marriages are announced with all the solemnity of battles—probably because both are engagements. The marriage is to be according to Arya Samaj rites and between a Brahman and a velama Kshatriya. Pandit A Somanatha Sastri is to officiate. The Advocate-general is to preside. There are to be two speakers on the occasion. Oratory has not only swamped public life but has now invaded, nay inundated, private life. Uncurtained lectures have to prepare the way for curtain lectures. The god of fire was the only president before and chanting priests were the only speakers. Now an Advocate-general presides and two word-spouters are the speakers. The newspapers are all-pervasive and all-powerful nowadays and have compelled the abdication of God. There is no God but the Editor and the stenographer is His only prophet. The joys of fame are all in the gracious hands of the newspaper-god.

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
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' Why, man, he doth bestride the narrow world
Like a Colossus ; and we petty men
Walk under his huge legs, and peep about
To find ourselves dishonourable graves."

SCRUTATOR.

Answers to Questions by the University Commission (Calcutta).

(BY A MADRAS PROFESSOR).

[Note.—The answers to the questions are not given in the order in which the questions are issued. The continuity of my answers depends, therefore, on the order that I have adopted in setting forth the answers.]

(*continued.*)

QUESTION IX

This method of organising University life will at one stroke get rid of this great bugbear of *examinations*. Examinations are always *necessary*, but all the point of their usefulness or unusefulness arises only from the way in which they are conducted. Teaching in the present system of education is not merely subordinated to examinations, but in fact, teaching is in most cases given only through dictated notes, annotated editions, catechisms, cooked up summaries &c.

All these will disappear if the students of each college have to imbibe only the culture that is imparted to them by their own teachers. It may be said that notes &c. supplement the work of teachers, but as a matter of fact, in most cases, now, teachers supplement the notes &c., if they can, or they merely identify themselves with notes and catechisms. One main reason for the lack of *moral* tone among students at present, is that they *seem* to court the teacher, while they in fact *woo* and *wed* the annotations and catechisms. The teacher figures only as a paid agency for the glory of an Institution. There is no such thing as the heart or the head of a student responding to the heart or the head of a teacher at present. How can there be then that personal contact between the teacher and the taught, and how can *character* in the young student be formed by the *character* of the teacher? The present system has left the students to create their own ideals of life and to work in their own way, and the teachers, to spare themselves trouble and interest, if they can safely do so. Young teachers begin with very good book ideals, and soon get into the groove and become clubmen or gamesters or any men, except *teachers*. That *halo* which ought to surround a *true* teacher goes and he becomes soon *hollow*, and the very atmosphere about the teacher becomes depressed, discouraging and nauseous. The teacher ever thinks of his *low pay and prospects*, forgets all that nobility of his profession taught to him in the four walls of the training class, and sheds round the students the well-germinated seeds of his own discontent, in most cases. The examination system, as it is now established, must have all these effects in a growing degree, as time goes on.

My view is that each University College must define the scope of its own teaching, during a year and its own examinations. In my own opinion, finishing a subject in a year or in two years is not so important, as giving *real* and *substantial* instruction in the subject during every *hour* of teaching. This depends indeed upon the *worth* of the teacher. But the lack of worthy teachers is not made up for by the fixing of ten books in each subject for a grand examination at the end of two years of so-called study, ranging over a series of days, cutting short the lives of students, directly and indirectly.

QUESTION X

As long as this system of University Education continues, the present system of examinations is the only best method, for avoiding various abuses which will surely creep in, if the existing methods of conducting examinations are given up, although there are many evils and abuses even now, in the way in which examinations are conducted. The very system is *lifeless* and takes away life from the students. The remedy, in my opinion, lies only in ending it, in the way, I have suggested.

(*To be continued*).

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